THE RELIEF SOCIETY MAGAZINE

Vol. X JUNE, 1923 No. 6

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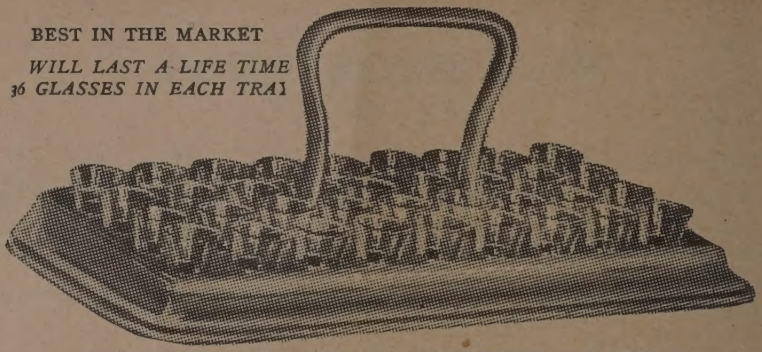

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THE SALUTATION OF THE DAWN

Listen to the exhortation of the Dawn!
Look to this day!
For it is Life, the very Life of Life.
In its brief course lie all the
Verities and Realities of our Existence;
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty;
For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well lived makes
Every Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn.

—*Selected.*

A Joy-Crowned Visitor

Minnie Iverson Hoddapp

It happened on a balmy summer isle. A Utah girl was doing missionary work among the Latter-day Saints in Hawaii. Of course she was a member of the Women's Relief Society—in fact she was acting as a visiting teacher in that organization.

Sister M.—— was very proud of her new calling. She resolved to make herself efficient and useful in every way possible. Although her main work was teaching children in the English tongue, she grasped every opportunity to study the principles of the Hawaiian language. She applied herself diligently that she might learn to greet the older Saints agreeably in their own cherished tongue. But after weeks and months of striving with this creditable aim in view, our young sister found herself woefully lacking, speechless as it were. She became somewhat dispirited, but continued to study and visit among the Saints as usual.

In her walks through the village, beautiful scenes presented themselves on every hand—blooming trees, fair fern-houses, twining vines, smiling hedges. Those good and motherly Hawaiian women never failed to show their sincere "Aloha" when she met them.

"Oh, how I wish I could measure up to my calling!" This was the desire uppermost in Sister M.——'s mind.

One afternoon she entered a gate and walked down a long, narrow garden-path toward a little, low house set back among the trees. Fragrant oleanders, in pink and white bloom, nodded to greet her by the doorstep. No one came to answer her knock, but a glad voice called, "Come in! Come in!"

On the floor sat a poor, lame grandmother. She was not only lame but totally blind.

Sister M.—— grasped the woman's outstretched hand and explained as best she could in the Hawaiian, that she was a Relief Society teacher and had come to visit her. (How thankful she was that she had studied diligently.) Oh, the swift and happy expression that came into the dear grandmother's face! Never had Sister M.—— beheld a more welcoming aspect.

Then the Hawaiian grandmother blessed and praised the missionary girl. 'Twas a soul-felt prayer of peace and joy and love unfeigned. Sister M.—— understood all. What a happy, happy visit!

When the girl was ready to go, the grandmother placed a beautiful "lei" or flower-garland around her neck, murmuring something for love's sweet sake. Again Sister M.—— understood.

Aloha" Garlands

Minnie Iverson Hoddapp

I know I shall never forget you,
By distance and parting withdrawn
From ocean with billows of sky-blue
And summer-clad valleys of dawn!
As fresh as yon blossoming wild-wood,
Where murmur the rivulets yet—
As fair as the grace of the greenwood
Ere summer sun golden has set,
O wide though the waves roll between us,
I know I shall never forget!

I know I shall never forget you!
Why fervent my feelings today?
Oh, pearl of the glory-gemmed virtue,
Of trust where no doubt can hold sway:
Far, far o'er the azure-edged mountain,
A Joy-Bird is winging its flight,—
The springs of the crystalline fountain
Rise streaming and gleaming with light,
Ah, no, I can never forget you
All fragrant and dew-kissed and bright!

I know I shall never forget you,
(How often repeated the strain)
Untarnished by one faintest doubt-hue,
It riseth again and again!
Some rapture of heaven-sent pleasure
My lay to its music hath set,
And charmed by its soul-soothing measure
Fade sorrow and pain and regret,—
Ye love-ladened garlands, fond treasure,
I know I shall never forget!

THE SACRED FALLS OF KALIUWAA, HAWAII

THE
Relief Society Magazine

Vol. X JUNE, 1923 No. 6

Relief Society Conference Minutes

Amy Brown Lyman, General Secretary

The annual conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was held in Salt Lake City, April 4 and 5, 1923. The conference consisted of five meetings, two officers' meetings for stake officers only, two general sessions for officers and members, and a special meeting for stake presidents. President Clarissa S. Williams presided at each of the sessions and gave important instructions and advice relative to the work of the great organization.

This being the yearly official conference of the society, there was an unusually good official representation from the stakes, and at the general sessions the Assembly Hall was taxed to capacity to accommodate those who desired admission. Eighteen members of the General Board were in attendance; 84 of the 88 stakes in the organization were represented, with 377 stake officers, as follows: presidents, 64; counselors, 64; secretary-treasurers and assistants, 38; special officers and board members, 211; three missions were represented: the California, the Western States, the Northwestern States. At the afternoon session in the Assembly Hall, 2,500 people were congregated, in the seats, in the aisles, and in the doorways.

The music, under the direction of General Chorister Mrs. Lizzie Thomas Edward, assisted by Mrs. Edna Coray, organist, was well chosen and artistically rendered. The choir was at its best, and was a source of pride to those assembled. The ushers for the meetings were furnished by the Salt Lake stake and gave most excellent service in directing and seating the vast congregations.

On Wednesday evening, April 4, the General Board entertained the stake representatives at a pageant at the Salt Lake Assembly Hall, which was arranged and conducted by the Ensign stake Relief Society, through the courtesy of the president,

Elise B. Alder. The pageant entitled, "Organization of the First Relief Society, and Wheel of Progress," was staged and directed by Mrs. Nettie Maeser McAllister, a member of the Ensign stake board. A prologue and tableau were first presented which was followed by a scene which pictured the first organization of the Relief Society. Five spokes, representing health, employment, education, recreation, and spirituality, formed the wheel of progress, which were brought together at the close, making an effective finale.

On Friday afternoon, April 6, President Clarissa S. Williams gave a reception in honor of the stake and mission presidents, at her beautiful home in Federal Heights. President Williams, who is known throughout the city for her hospitality, was a most charming hostess. She was assisted in receiving and entertaining by the members of the General Board, and by the following stake presidents who are all residents of Salt Lake City: Mrs. Leonora T. Harrington, Mrs. Nettie D. Bradford, Mrs. Elise B. Alder, Mrs. Mary A. Cutler, and Mrs. Myrtle B. Shurtliff. The musical program was given by some of the young musicians of the city, and delicious refreshments were served.

OFFICERS' MEETING

Morning Session

President Clarissa S. Williams

President Williams, in brief opening remarks, welcomed the large gathering of women and expressed her appreciation for the splendid representation. Mrs. Williams stated that among the many things for which she is grateful is the restoration to health of Counselor Louise Y. Robison, who has been seriously ill for several months.

The Relief Society is, at present, in splendid condition. The General Board found, through the visits of its members, to the various stake conferences, during the past year, that excellent work is being done by all the stake organizations and that a beautiful spirit of love and united purpose exists everywhere. For the first time in many years every stake was visited. President Williams, in company with President Heber J. Grant and party, visited the Juarez stake, in Mexico, which was the first visit that has been made by the Relief Society to Mexico, since the revolution.

Counselor Jennie B. Knight

Counselor Knight stated that she felt it a great honor and privilege to be permitted to welcome such a large and alert group of women to this official conference. She stated that she is grate-

ful for the privilege of being considered worthy of working in the Relief Society, and she appreciates the opportunity of working with loyal and devoted women. The Relief Society should be thankful for the able leadership and wise guidance of President Williams. Because President Williams has been blessed with good health, she has been able not only to direct the work of the organization but to visit many of the stakes of the Church. Mrs. Knight assured the Relief Society women that, if they worked with faith, no events or circumstances could make them fail. Every Relief Society officer will gain strength and confidence that she can discharge her various duties properly, if she works with faith. To be an officer in the Relief Society is a great honor and every woman who is called to be an officer in this organization should be thankful that she has been deemed worthy to be selected for this important calling.

Mrs. Knight likened this gathering to the feasts of ancient times. In the olden days the Hebrews observed certain feasts; among them were the feasts of the Sabbath, the Tabernacle, and the Passover. Only men were permitted to attend these feasts. But in this modern dispensation, the women, through their official organization, the Relief Society, are privileged to attend the spiritual feasts and partake of the spirit and blessings of the occasion.

The Relief Society offers an opportunity for the cultivation of friendship—friendship that grows out of the contact afforded by an organization whose members have common purposes, which purposes all tend toward human good and uplift.

Mrs. Knight rejoiced in the large gathering and welcomed all the women present to the conference. She stated that to her the Relief Society is a great woman's organization, the like of which does not exist elsewhere in the world, for the Relief Society was organized by the prophet and gives to the women a medium of self-development and a field for human service.

Mrs. Julia A. Child, Member of General Board

ELEMENTS OF A LESSON

Mrs. Julia A. Child treated the subject "Elements of a Lesson." She divided her subject into two topics, first, the teacher's preparation, and second, the presentation of the lesson to the class.

The first step in making a preparation is to read the lesson matter carefully. This, however, should not be considered a complete preparation, but only a beginning. After the subject matter has been read, an aim should be carefully selected. There may be several possible aims in any lesson, but the one selected should become the major aim around which all minor aims and

elements revolve. The aim should grow out of the lesson material, and should be definite and worthy. By a worthy aim, is meant a point that is worthy of the time of preparation on the part of the teacher, and of the class. After the selection of the aim, the lesson should be re-read, and additional references studied. Incidents, pictures, and illustrations should be gathered, supplementing the subject matter of the text. After additional material has been gathered, the teacher should organize and evaluate this material, eliminating non-essentials, selecting main headings and correlating the various parts into a unified whole.

In presenting the lesson, the class mind should first be prepared for the subject to be discussed. By suggesting some interesting topic or fact or by reviewing the main point of the last lesson, the teacher can awaken a desire on the part of the class to hear the new lesson. The lesson for the day should be presented in sub-topics which the teacher has reduced previously to the few most important points of the lesson. The important facts and incidents should be emphasized. The teacher should hold the class closely to a discussion of the lesson, not permitting it to strike off on tangents and discuss irrelevant subjects. A time limit for discussion should be placed on each topic so that the whole lesson can be presented in the class period. The teacher should summarize the discussion, connecting it with the various points of the lesson thus making it a unit. After the lesson has been presented and discussed, an application of the aim should be made to the life of the students. The Savior, in his teachings, always applied the subject he taught to the lives of his hearers. The last step in the class procedure should be a preview of the next lesson. By suggesting a point for discussion or by making an interesting assignment the teacher can make her class eager to study the next lesson.

Mrs. Amy Brown Lyman, General Secretary

SOCIAL LEGISLATION OF UTAH

Mrs. Amy Brown Lyman discussed the social legislation of the recent session of the Utah legislature. President Williams, in introducing Mrs. Lyman, explained that she had been a member of the late state legislature, and was appointed chairman of the health committee of the House of Representatives. She introduced and sponsored the Sheppard-Towner act, which passed both houses of the legislature, without a dissenting vote, and has been signed by the governor.

Mrs. Lyman expressed appreciation for having had the opportunity of being a member of the Utah State Legislature. In her opinion the viewpoint of women is very helpful in all measures of human welfare work, including education, health, and

recreation. Mrs. Lyman explained briefly some of the social legislation which was introduced into the legislature, including some important measures which failed to pass.

The Shepherd-Towner bill, as introduced in the state legislature, accepting the provisions of the federal act and qualifying for it, designated the Bureau of Child Hygiene of the State Board of Health, as the state agency through which this work, for the promotion of the welfare and hygiene of maternity and infancy, will be administered.

The federal Sheppard-Towner act passed Congress on November 23, 1921, and was signed by President Harding on Thanksgiving day. There were two provisions to this act. The first provision granted $480,000 for the first year, to be equally divided among the various states of the union, making $10,000 for each state; and $240,000 each year thereafter, for a period of four years, to be divided equally among the states, making $5,000 for each state. These funds are to be given outright by the government to the states. The second provision allows $1,000,000 a year for five years, to be given to the states according to the population, provided that the state appropriate a like amount; provided also, that no state is to receive less than $5,000. Under this provision, Utah was eligible for $8,000 a year, provided this amount be matched by the state. The grant of $10,000 for the first year was accepted by Governor Mabey for the state of Utah, and the passage of the recent bill by the Utah legislature provided for the state to appropriate the amount required in the second provision of the federal act. Through these provisions the state of Utah will now have available for maternity welfare work, $21,000 a year.

Two forward-looking measures were passed in connection with the State Mental Hospital. The first provided that the name of the institution be changed from State Mental Hospital to the Utah State Hospital, the idea being to eliminate the term which specifies the type of patients admitted to the institution. It is very regrettable that there seems to be a stigma attached to mental diseases for which human beings are no more responsible, than they are for physical ailments. The second measure provides for admission to the treatment department of the Utah State Hospital, of people making voluntary application. This enables a person who is beginning with mental trouble to go to the hospital voluntarily, without court commitment, and arrange for treatment in the institution. This procedure is a step forward in the treatment of the insane and enables those in the early stages of mental disorder to enter the institution, voluntarily, to take treatment, without going through the regular court procedure.

The bill in connection with the Utah State Hospital which

failed, provided for the enlarging of the board from three members to five members. At the present time, the three members of the board are the governor, the state auditor and the state treasurer, who are automatically members by virtue of their state positions. It was thought by those sponsoring the bill that if two others could be added to the board it would be helpful to the institution, particularly if one of the additional members might be a psychiatrist or mental expert, and the other a person qualified or especially interested in institutional work. It was hoped by some, in case the bill passed, that the governor might see fit to appoint a woman to one of these two positions.

A bill was passed providing for the care of pregnant girls committed to the Industrial School by the county from which the girls are sent. In the past no provision has been made for this care, and the school has often been embarrassed over the situation. Two important bills in connection with the Industrial School failed to pass. One of these provided for the transfer of children to the Industrial School by the superintendent of the school, with the consent of the parents, without court commitment. In case the superintendent and the parents could not agree, there was to be reference to the Juvenile Court. The other was the transfer of the control of the Industrial School to the State Board of Education, with the idea of removing the stigma which is attached to this institution. The commitment to the institution would then be largely a matter of transfer from one public school to another.

A bill was passed providing for the suspension of sentence and probation for adults, which will give first offenders the opportunity to be put on probation, and if they are truly repentant, and succeed in making good, sentence may be suspended.

A bill providing for the continuance of the State Welfare Commission was passed. It had been hoped by the State Welfare Commission that the commission might be made permanent with an appropriation to meet the expense of a permanent secretary. It seemed at the outset that, due to the desire on the part of the legislators to cut down expenses, this idea must be abandoned. The bill as introduced therefore, asked only for $1000 appropriation for clerical expense. The bill finally passed with the appropriation eliminated, so that the commisson will have to continue for two more years without appropriation. The State Welfare Commission was appointed to study the social needs in the state of Utah with a view of making definite recommendations with regard to future legislation.

The child-placing bill which was passed regulates the placing out of children by persons other than parents or relatives of such children, and prescribes that children must be placed by legal adoption. No agencies will be permitted to place chil-

dren, except those which are properly and duly licensed by the state board of health. This bill also provides for the inspection of maternity homes.

Constructive, preventive welfare work, through proper recreation, has been made possible through the passing of senate bill 56, which provides that city commissioners, city councilmen, boards of trustees and boards of education in any town may set apart for use for public playgrounds, athletic fields, etc., any lands and buildings owned by such city, town, or county, or school district, that may be suitable for recreation purposes. Authority to operate such grounds may be vested in any existing board or body, or a new board may be selected by the local group. Some of the activities suggested by the bill are, plays, games, calisthenics, gymnastics, athletic sports and games, tournaments, meets and leagues, dramatics, moving picture shows, pageants, celebrations, community music, clubs, debating societies, public speaking, story telling, picnics, hikes, excursions, camping, etc., etc.

A bill providing for the appropriation of $2,000 for the purpose of making a study of the cause of goiter, which is very prevalent in some of our communities, was defeated. It is to be hoped that in the future such a provision can be made, with a view of preventing that terrible malady, which afflicts our people in many of the communities.

Some of the appropriations along the lines of child welfare in which women are greatly interested were given as follows: The Martha Society of Ogden, $4,000 for the biennium; the Children's Aid Society of Ogden, $3,000; the Crittenden Home, $3,000; the State Orphan's Home and Day Nursery, $15,000; the Free Kindergarten and Neighborhood House of Salt Lake City, $6,000; the Humane Society, $1,000. The appropriation for the adult blind was raised from $4,000 to $5,000. This appropriation is to be used in carrying forward the re-education of adult blind people, with a view to making them self-supporting.

In the interest of health a bill was passed extending the jurisdiction by cities of the first class over water sheds, with a view of preventing the pollution of the streams which go to make up the water supply of these cities. It has been found that the campers in the canyons are very careless with regard to the protection of the streams upon which they camp, from human and animal pollution.

Mrs. Bessie G. Hale, President Boise Stake Relief Society

SOCIAL LEGISLATION OF IDAHO

Mrs. Bessie G. Hale gave a discussion of the social legislation of Idaho. Mrs. Hale acted as a member of the Women's Legis-

lative Council during the session of the last legislature. The council, which was made up of representatives of the various women's organizations of Idaho, gave its support to and sponsored various bills intended to be remedial of unsatisfactory social conditions affecting the home, the child, and the school.

The Sheppard-Towner act passed both houses of the Idaho legislature. This bill grants $21,000 to Idaho for the biennium from federal and state funds. Prior to the meeting of the legislature, the governor of the state had accepted the provisions of the bill, and the administration of the act has already been begun by the Child Hygiene Bureau, of Idaho. A doctor and two nurses have been active in making a survey of the needs in Idaho, giving talks in the various districts, and in communicating with all the expectant mothers in the state. The names of expectant mothers have been sent to the Bureau by nurses and family physicians, and the names of these women have been placed on a mailing list. A series of letters have been sent to them which gives advice on diet, clothing, prenatal care, and various other subjects of importance. Various health conferences have been held throughout the state where examinations are made and health topics are discussed. The Bureau is now planning to expand its operations and hopes to accomplish much in reducing the mortality rate of mothers and infants.

The Idaho legislature amended the mothers' pension act, providing that orphan children, guardians, or relatives be entitled to collect pensions and administer them for the care of dependent children. A vocational and rehabilitation act was also passed by the legislature. It was proposed that the fund which was appropriated by a previous legislature for use in constructing tubercular hospitals, be refunded to the state treasury. This proposition was opposed and while the construction of a hospital was not authorized, the fund it still held and members of the next legislature may succeed in passing a bill authorizing the construction of such an institution. Bills were also passed providing for the inspection of public eating houses, and for strict milk inspection. The legislature also made it a felony to use or sell narcotics illicitly. In Idaho there is legislation which makes it possible to confine in jail a husband who deserts or wilfully neglects his children; he is placed at work on the public roads and a small wage is granted which is paid to his family.

Dr. Wilford W. Barber, Director, Bureau of Child Hygiene, State Board of Health

BEGINNINGS OF MATERNITY WELFARE WORK IN UTAH

Dr. Wilford W. Barber, director of the Bureau of Child Hygiene, discussed the beginnings of the maternity welfare work

in Utah as provided by the Sheppard-Towner act. He reviewed, briefly, the provisions of the federal act, and expressed pleasure that this bill qualifying for the government provisions passed the state legislature without a dissenting vote. Utah is the only state in the union in which the bill passed both houses unanimously.

The creators of this new bill knew that the future welfare of our nation depends upon the care given today to maternity patients and their children. The future of the race depends on the well-being of the baby. The dangers to the life of the mother and child during the process of birth are well known to the medical profession, as well as the fact that for the most part they are preventable. Yet, in spite of this knowledge, each year brings forth, unchanging, its toll of fatalities, and countless numbers of invalid mothers, with the inevitable destroying factor of the happiness of the home.

Statistics are available to show that fewer than one-half of all pregnancies are normal, and that the illness and loss of human life, from causes associated with childbirth, are distressing and needlessly high. Of the civilized nations, the United States ranks seventeenth in its maternal death rate. One hundred twelve mothers died in childbirth in Utah last year, and one thousand and eleven infants, largely from preventable causes. A survey being made by the Utah State Board of Health shows that in Utah seventy-five out of every hundred school children suffer from physical defect. Less than one fourth of these have their defects corrected.

In the United States thousands of babies die needlessly every year. Thousands of rickety little feet falter along life's highway. Thousands of imperfect baby eyes strain to get a clear vision of the wonders that surround them; thousands of defective ears cannot hear even a mother's lullaby; and thousands of physically unfit men and women occupy back seats in life—are counted failures—all because of the thousands and thousands of babies who have been denied the birthright of a sanitary and protective home.

Failure to get these facts to the public; failure to teach lay women the dangers to be avoided and the methods of protection, is one important reason why there has been no decrease in this terrible loss of mothers and children. If every expectant mother, no matter what her status or location, followed the simple, practical advice the Bureau of Child Hygiene offers, the rate of illness and death among our mothers and babies would be materially lessened.

The Utah States Board of Health offers through its Bureau of Child Hygiene, all possible cooperation, in the development of community plans for the well being of little children and their mothers. It seeks to carry on a wide-spread educational campaign, to teach women their right to good obstetrical care, and what good care includes.

The Utah program which has been approved by the Federal Committee may be briefly stated as follows: The establishment of health centers in every county for the examination and instruction of mothers, both actual and expectant, and how best to care for and feed their children; to raise the standards of midwifery; cooperation with the juvenile courts and other agencies concerned in the welfare of the illegitimate child, child placing, and the regulation of maternity and infant homes; the promotion of the employment of public health nurses in connection with health centers; preparation and distribution of literature and other activities, as motion pictures, lectures and demonstrations; the promotion of control measures for the restriction of communicable diseases among children.

The plan evolved is to work directly and in close cooperation with local units of government and all religious, social, charitable and educational organizations, whose aid can be secured. Roughly, the scheme in outline is as follows: There will be a public health nursing service, the state will be organized into four sections, and each division will have the superintendence of a nurse especially chosen. It is planned that there will be placed in each county an efficient, well-qualified nurse, who will undertake the direction of the work in that local territory, and supervise the labors of community nurses, selected for each town. The entire nursing division will be under the direction of the Bureau of Child Hygiene.

Civic centers are to be established in every community where proper arrangements can be made. This requires a working unit, composed of a committee on equipment and rooms, one on records, and a publicity committee. When these arrangements have been completed, a center can be started and a representative of the Bureau will come to teach you how it is to be conducted. At these centers, mothers, both actual and expectant, will be taught how best to care for themselves and avoid many of the dangers of childbirth, and will be taught that it is their right to receive good obstetrical care, in order to minimize the dangers of pregnancy, and thereby to reduce the maternal and infant death rates. With this end in view a set of nine prenatal letters has been prepared by gleaning from the entire medical world. They embody the things one preparing to be a mother ought to know. They are mailed, one a month, upon receipt from the family doctor of patient's name and address.

Such a comprehensive prenatal program should reduce maternal deaths 75%, premature births 25%, and the death rate of infants under one month, 40%.

In 1922 the United States spent per capita $10 for candy,

$9.50 for general education, $3.50 for police and fire protection, 50c for gum and 3½c for the protection of health.

The cattle and sheep are dipped, costing somewhere around 25c per head. The trees are sprayed and thousands of dollars are spent to fight the weevil, and 3½ c per capita is spent to protect health. The interests of livestock and forestry have greatly predominated over the interests of human life.

It is humiliating that the maternal death rate of Utah is as high as it is. For a people who emphasize the sanctity of the family, it must be the community's responsibility that everything that can preserve, benefit, or add to the family's strength, must be used in its service.

The Bureau compliments the Relief Societies on their accomplishments of the past; they indeed have a wonderful opportunity in the future. Doubtless it should be one of the religious duties of this wonderful organization to assist in the prevention and reclamation of children from disease.

The future welfare of our people depends on the care given to mothers and their babies. The race marches forward on the feet of little children.

Mrs. Ella Conover, Nurse, Bureau of Child Hygiene

Mrs. Conover discussed the part that the public health nurse is to play in the administration of the provisions of the maternity and infancy act. The public health nurse is the most important factor in the field of child hygiene. Rearing perfectly healthy children would solve many of the social problems which vitally concern society today. Only through special education, first of the mothers and later of the children, can the standard of health be raised and the growing generation attain to physical perfection. The public health nurse, because of her close contact with the home and the school, is the best possible instrument to further such education.

In most communities, the public health nurse is already recognized as absolutely indispensable to the welfare of the child. Mrs. Conover stated that an eminent New York statistician, Mr. Dublin, states that the prenatal care of the mother, which is given under the supervision of public health nurses, has reduced infant mortality one half. Dr. Adelaide Brown, of San Francisco, states that infant mortality from intestinal disease has been greatly reduced by the establishment of feeding stations, by providing clean milk, and by the general education of mothers; that better prenatal care should bring under control infant mortality and greatly reduce the rate. Mrs. Conover stated further that Berkeley has the lowest infant mortality rate in California, and attributes this ac-

complishment to the work of the public health nurse, and to thorough milk inspection. The field work of the public health nurse of the University of California has proved of such value to the city that the board of education is employing four supervising nurses.

The Salt Lake City board of health has in its employ ten nurses, and through their efforts much constructive work is being done in the schools and homes in Salt Lake City.

There is a need of a public health nurse in every county in Utah. Experience shows that the public nurse is one of the greatest assets for the eradication of disease, in providing for the care of defective children, and in contributing to the health and happiness of the home.

Mrs. Conover reported that three centers had been established in the Bear River stake, at Fielding, Garland and Tremonton. In various other parts of the state, plans are being made to establish centers, all of which will be conducted strictly under the provisions of the Sheppard-Towner act. At these health centers, mothers and expectant mothers will be given examinations, consultations will be held with them, the children will be examined, and the nurses will aim to do follow-up work. The Bureau wishes to cooperate with existing committees and agencies in the various counties. Mrs. Conover expressed her appreciation of the excellent assistance the Relief Societies have already given. Because of the hearty cooperation of the Relief Society, Utah is in a position to establish the most efficient system of maternal and child welfare in the United States.

General Discussion

A general discussion on the Relief Society's plan in cooperating with the Child Hygiene Bureau was conducted by President Williams. In reply to questions, President Williams made various suggestions and rulings. She stated that the General Board approves of the Bear River stake plan for maintaining a health center by using money from the Relief Society general fund. Inasmuch as health work is not necessarily charity work, the fund for health work should be taken from the general fund and not from the charity fund. President Williams also suggested that stake presidents might decide, in stakes where the charity fund is adequate to care for the needs of the poor, that the persons contributing be asked if their contributions might be placed in the general fund instead of the charity fund. There has been some misunderstanding, President Williams explained, about the gathering of wheat. Wheat, or any other commodity, may be gathered, but not with the purpose of adding to the wheat

trust fund. These commodities should be sold and the proceeds added to the charity or general funds. By gathering such commodities, it might be possible for a Relief Society to raise a fund to assist in the maternity work.

AFTERNOON SESSION

ITEMS FROM ANNUAL REPORT

Mrs. Amy Brown Lyman read some items from the annual Relief Society report and gave some comparative figures showing the increase in some of the activities of the Relief Society during the past year. There has been an increase in membership; the enrollment at the close of the year 1922 was 53,412. (Annual report published in full in May *Magazine*.) The secretary also reported the following organizations and reorganizations, which have occurred since the October conference:

Logan stake, October 22, 1922, Mrs. Ellen L. Barber, released; Mrs. Bessie G. Ballard, appointed president; European mission, December, 1922, Mrs. Mary Wells Whitney, released; Mrs. Emma Ray McKay appointed president; Northern States mission, February, 1922, Mrs. Emily Whitney Smith, released; Mrs. Rachel Grant Taylor appointed president; Los Angeles stake, organized January 21, 1923, Mrs. Katherine Romney Stewart, appointed president.

CHANGES IN GENERAL BOARD

President Williams announced that Miss Lillian Cameron was released from the General Board on February 7. On January 20, Miss Cameron became the bride of Mr. Isaac B. Roberts. She left soon after with her husband to make her home in Raymond, Alberta, Canada. Because of Miss Cameron's willing and devoted service, she won the love and respect of the General Board as well as of the Relief Society women generally. On February 7, Miss Alice Louise Reynolds was sustained a member of the General Relief Society Board; she was also appointed associate editor of the *Relief Society Magazine*.

Mrs. Inez Knight Allen, President, Utah Stake Relief Society

Mrs. Inez Knight Allen spoke on the subject of the responsibility of relatives in caring for dependents. She explained that the legislature of Utah, in 1917, enacted a bill, 5853 (2499) and 5854 (2500), which holds relatives liable for the support of dependents. The bill specifies that an indigent person who is unable to earn a livelihood shall be supported by the father, grandfather,

mother, grandmother, child, grandchild, brother or sister of said person. Mrs. Allen stated that while she felt to commend the legislature for enacting such a statute, that legal steps should not be taken at first by an agency to have relatives provide for a dependent person. A first measure should be to appeal to the relatives in a friendly manner, with the purpose of securing their willing cooperation to assist in the care of those in need. If the Relief Soceity is caring for a family, the relatives should be consulted. It might be wise to invite them to a family council, the Relief Society acting as a mediator between the relatives and the person in distress. Often the relatives are only in moderate circumstances and unable to give all of the assistance needed, but their interest should be solicited and they should be made to feel a part of the responsibility for the care of the needy or unfortunate member of their family.

A widow with seven children was at one time under the care of the Relief Society. It was discovered that the woman had three married sisters, all employed. An interview with them revealed that while they were not particularly well-to-do, their combined income was a comfortable one. After a conference with them, they agreed to assume some responsibility for the welfare of their sister and her children.

In another instance, the man of the family died and a young boy and girl assumed, in a self-sacrificing manner, the heavy responsibilities occasioned by the loss of their father. Neither of these young people was inclined to shirk or to seek personal pleasure. They secured employment and by the practice of the strictest economy, were able to keep up the payments on their home. The Relief Society was willing to aid this family which had such a strong sense of family solidarity and family responsibility.

In both of these families, it was unnecessary to apply the law regarding the responsibility of relatives for their dependents, but the principle which underlies the law was the active force. There may be cases where the law should be applied but the better way to accomplish the end is to educate the people to observe and respect the principle of family responsibility.

Miss Lydia Alder Employment Bureau, Relief Society Office

Miss Lydia Alder gave a report of the work of the Relief Society Employment Bureau, and of the employment situation in Salt Lake City. The employment bureau, in connection with the Relief Society, was established April 4, 1922, at the request of the Presiding Bishop's Office. This bureau has for its purpose the finding of suitable employment for women and girls; there is no fee charged for any of the service. A similar bureau is

conducted by the Presiding Bishop's Office for men; the two bureaus cooperate closely in their work.

Since the opening of the bureau there have been 627 applications by employers, and 596 by employees. Of the number of employees applying, 480 have been placed. The work has been of a varied nature, including clerking, office, factory, and domestic work. Each applicant is given personal attention. An effort is made to place the person in a position to which she is fitted. In some instances, where a girl has an ambition to prepare herself for better work, she is given advice and assistance in securing educational advantages. These ambitious girls are sometimes willing to take domestic work temporarily with a view of saving money to permit them to attend school or take some specialized training afterwards. In this manner, with the assistance of the Bureau, two girls have been able to enter nurse training in hospitals and other girls are securing commercial educations.

Special attention is given to young girls, particularly those from out of town. The bureau endeavors to place them in good Latter-day Saint homes, and their employers are urged to interest themselves in the welfare of the girls. When young girls from out of town write to the bureau a reply is usually sent to the girl's parents. The bureau does not wish to encourage girls to leave the protection of their own homes, and particularly does not wish to encourage girls to leave their own homes without the consent of their parents. A young girl was brought to the bureau by a chambermaid, a middle-aged woman, of one of the local hotels. The chambermaid knew that the character of the hotel was questionable and she disliked seeing the young girl remain there. The girl had paid room rent in advance and was without funds. She was placed temporarily by the bureau in a room in respectable quarters, and in a few days, suitable work was found for her. She later returned to the office, refunded the money advanced for her room, and thanked the bureau for its interest in her welfare.

There are many women who desire cleaning, washing, and other day work for a few days a week. By securing such employment, widows and deserted women are able to add to the family income. The bureau regrets that it does not have as many places for such women as there are applicants.

With the exception of office work, there have been more employers than persons applying for positions. This has made it impossible to fill all the positions, but the best service possible has been given under the circumstances. The employers, particularly in domestic work, can render a great service to their girl employees by being a little thoughtful and considerate. With a little patience an employer may be able to show a girl, who has

not had good home training, where she is lacking, and can teach her much in the way of cleanliness and homemaking.

A definite schedule of wages cannot be set by the bureau, because the wage varies according to the ability of the girl and the amount of work required. For domestic work, an inexperienced girl receives from $5 to $7 a week, while an experienced girl may receive from $8 to $15. A woman who does cleaning earns about 35c an hour for ordinary work, and about 40c an hour for housecleaning. Office work varies according to experience from $50 to $125 a month. Factory work pays from $8 to $15 a week, and hotel work from $40 to $60 a month.

Mrs. Elizabeth C. Williams, Salt Lake Stake Board

Mrs. Williams gave a talk on the subject, "Planning for a Family." She first discussed the needs of any family. The family is the basic social institution, and it is the determining factor in economic as well as spiritual welfare. The minimum normal standard of living might be defined as one which furnishes those things that will insure a good standard of physical, mental and moral health, and which embraces the five elements of a normal life, as follows: health, income or employment, education, recreation, and spiritual welfare. Perhaps the most important one is health, as without it the family life is hindered and handicapped. In a normal family, the income is adquate to provide a comfortable home, provide food, suitable clothing and care for other essentials; it also provides for educational advantages for the members of the family. Recreation is also recognized as a necessary element of normal life. Authorities agree that proper recreation plays an important part in the family development. The spiritual welfare of the normal family finds expression in the various Church activities. A normal family plans and makes its own provision for these five necessary elements of normal life.

Just as it is necessary for an independent family to plan for these five fundamentals, it is also necessary to plan likewise for dependent families. Mrs. Williams stated that nothing but emergent relief should be given to a family without a plan, which is based on absolute knowledge of actual conditions. Wholesome living conditions cannot be provided without intelligent thought; neither can they be provided without a certain income which will insure the necessities for maintaining a family. To assist a family intelligently, a study must be made of its resources and its needs. A plan should then be made, not one that will merely tide the family over from month to month, but one that will assist it in reaching normal standards and normal life.

Mrs. Williams then presented a budget which had been al-

lowed for a widow with five children. She stated that the minimum amount with which this family could manage is: food, $30, rent, $12, light and heat, $6, incidentals, $2, total $50. A conference was held with the relatives in this instance which resulted in making the following arrangements for providing this necessary income: a mother's pension, $55, woman's earnings, $8, contributions from relatives, $8, allowance from ward, $9; total $50. No definite amount was set for clothing, but the ward Relief Society and the relatives made arrangements to provide shoes and clothes. The matter of health was not included by a stipulated amount in the budget, but the Relief Society took advantage of various existing health agencies to care for the health of the family. Examinations were made at the clinic and one of the boys whose tonsils were diseased had them removed.

The education, recreation, and religious welfare of this family were also considered.

Special arrangements must usually be made to create educational opportunities for families with limited incomes. In one instance, it was possible for a girl to complete her business education by securing credit for her tuition and by persuading other members of the family to make an increased contribution. One young girl with a special aptitude for music was permitted to study on an old violin, which the family owned, and a music teacher was interested and gave her lessons gratis. The wards can do much for their dependent families in the way of recreation. If such families are invited free to ward entertainments, they should be given complimentary tickets without any publicity whatever. Families who are dependent should be especially urged to be active in Church affairs, for they particularly need the strength and hope which attends the faithful and religious.

Mrs. Williams presented a monthly budget for an elderly couple as follows: food, $12, rent, $8, fuel and light, $6, incidentals, $2, total $28. The income for one elderly couple was arranged for as follows: income from property, $15, county assistance, $5, ward assistance, $5, relatives, $3, total, $28. For a person alone the needs are estimated as follows: food, $10, rent, $5, fuel and light, $6, incidentals, $1, total $22. One elderly woman was provided for as follows: earnings, $6, county assistance, $7, ward allowance, $7, Relief Society, $2, total. $22. The amount allowed for dependent persons should not be set, but should vary with the circumstances. The treatment of families should not be mechanical, but an individual study should be made of each family situation, with the aim of assisting it in spending intelligently, in overcoming difficulties, and attaining higher things in life.

David A. Smith, of the Presiding Bishopric of the Church

Bishop David A. Smith expressed his pleasure at being present at the Relief Society conference. He stated that because of his close association with the hospital work of the Church he had been greatly interested in the movement inaugurated by the Relief Society several months ago in planning for maternity and child welfare throughout the Church. He regretted very much that the original plan had been modified. It had been hoped that the interest on the wheat fund might be administered from the office of the General Board of Relief Society, but it has now been decided, after careful consideration, to allow the interest on the wheat money to remain in the various stakes. The movement for extending the maternity welfare work is heartily approved and the Relief Society has an opportunity to accomplish great good.

The Relief Society women should consult with the priesthood, and should not inaugurate any plans without the consent and advice of the bishop. The bishop is the directing force of the ward, and all activities should be under his direct supervision. If there are any difficulties in the ward or in the Relief Society association they should be presented to the bishop, and by working in harmony, a satisfactory adjustment can be made.

Bishop Smith paid tribute to the beautiful work done by the Relief Society. He advised the women to go about their work in humility. Relief Society women have a great opportunity to render real service in visiting the homes of the Latter-day Saints. They should enter the home with a spirit of love in their hearts, and counsel and advise the mothers in all things. The teachers should not visit the home merely as a duty, accepting the family's contribution and then hurrying away, but should seek, earnestly, to help, guide and teach the women in their homes.

Bishop Smith compared the difficulties of a family to an irrigation stream. If a dam is placed in a stream and the water begins to trickle over, it can easily be checked, but if the current is allowed to continue uncurbed, it does not take long for the stream to tear down the entire dam. A family, if it meets misfortune, might, like the stream, be controlled by early attention. If assistance can be rendered at the right time, before the wage earner becomes discouraged, before the mother becomes disheartened, and before the children suffer for lack of care, the family may be saved from the overwhelming flood of poverty and misfortune.

Mrs. Emma A. Empey, Member of the General Board

Mrs. Emma A. Empey reported that there are now seventeen enrolled members in the Relief Society nurse aids' class in training in the Latter-day Saints' Hospital. The students are doing

very good work. Mrs. Empey announced that there would be a new class in August and that ten girls would be admitted at that time. She urged the wards, in recommending girls for the training, to keep in mind that they should have the spirit of service, and be of such a character as to live up to the religious ideals of the Church. She should also be in perfect health and the examination by the doctor should be a thorough one.

Several inquiries have been received asking if the Relief Society should advance the money for a girl's training. If a girl who does not have the funds desires to take the course, she should arrange herself to borrow money. In some instances the Relief Society may wish to lend her the money, but it should be done on a strictly business basis; the girl should be required to sign a note and she should repay the money after she has completed the course.

As a general rule, the Relief Society recommends that girls who are interested in nursing and who have sufficient high school education to admit them to a three-year course, take the longer course. The Latter-day Saints' Hospital, in Salt Lake City, and the Dee Hospital, in Ogden, both conducted by the Church, offer regular three-year training. The Salt Lake County Hospital also offers a good training course. The Relief Society nurse aids' course requires that the girl have an eighth grade education, or its equivalent.

INSTRUCTIONS

President Clarissa S. Williams

Wheat: The storing of wheat should be discontinued. Any wards which still have storage wheat on hand should arrange to have it sold and the proceeds added to the wheat trust fund held in the Presiding Bishop's Office. It is advised that the Relief Society should not collect more wheat for the purpose of storing it. There is no objection to gathering wheat, the same as other commodities, for charitable purposes, or for the general fund of the Relief Society.

Use of the Wheat Interest: After due consideration, it has been decided by the General Authorities of the Church to change the former ruling of having the wheat interest centralized at Relief Society headquarters and administered by the General Board. The new ruling is that the wheat interest shall be sent directly to the ward Relief Societies to be disbursed by them under the supervision of the General Board and the stake officers.

As has been previously announced, 4% interest will be paid by the Presiding Bishopric on the trust fund, annually, on July 1.

The General Board is very desirous of having this fund used in the interest of maternity and child welfare, and hopes to be able, in the future, to recommend something definite in the matter of cooperating with the state in this matter.

In such stakes where wards are directly adjacent, the wheat interest might be pooled to advantage, for maternity work, while in more scattered stakes other arrangements might be more practical. An aggregate sum in a stake may accomplish much good, while the individual ward funds may be so small as to be negligible. Where there are several stakes in one county, they might work out some plan of cooperation. The Relief Society, in furthering the maternity work, should cooperate with other agencies, but should not merely turn over its funds and lose its identity. It is recommended that the various stakes submit any propositions made to them to the General Board; the Board will be pleased to be consulted and will give its advice and recommendations.

Word of Wisdom: The serving of tea and coffee at socials and weddings and Relief Society entertainments, and the sale of tea and coffee at socials or luncheons where the Relief Society is raising funds, are heartily disapproved. It is an absolute duty of the Society to let the community know that it stands for the observance of the Word of Wisdom.

Card Playing: The practice of card playing with the regular gambling cards is discountenanced by the Church. If other cards, such as Rook, are used for gambling games, or games of chance, this practice is also disapproved.

Sewing in Meetings: Sewing and quilting should not be done in other meetings than the regular work and business meeting. Some wards which have been zealous in their sewing work have permitted sewing on the classwork days, which has greatly distracted the attention of the members Sewing work should not be allowed to infringe on the time that should be devoted to the lesson period.

Collections and Drives: The General Authorities have ruled that no drives nor collections of funds shall be conducted in the stakes without the permission of the First Presidency. Where money is solicited from Relief Societies for any purpose, it should be done only with the consent of the General Board. It may be that the purpose of the drive is not in harmony with the Church attitude or policy.

Immigration: The Relief Society as an organization should not foster immigration. The Church priesthood alone should preside over this matter. There is considerable responsibility attached to meeting the requirements of the national immigration laws, and this activity should therefore be left entirely with the priesthood.

Missionary Funds: The raising of funds to care for missionaries should not be a Relief Society activity. It is the desire of the General Authorities, that this work be conducted by the priesthood. There is no objection, however, to the Relief Society sending the missionaries of the ward some special remembrance or gift on a special occasion, such as Christmas, but the collection of funds for the maintenance of missionaries should be left with the priesthood.

Lesson Work: There should be no changes made in the course of study without the consent of the General Board. It is greatly desired that the lesson work be studied exactly as outlined. The course of study is approved by the Presidents' Auxiliary Council, where an effort is made to avoid duplication in the various organizations. If a ward disregards the outlined work and makes a study of some other subject, this change may result in a conflict with the work for some other year, if not in the Relief Society organization, in one of the other auxiliaries. It is therefore especially desired that the ward follow closely the outlined work.

Meeting Days: The schedule of meetings should be followed as outlined in the lesson department of the *Magazine*, and as arranged in the Relief Society record books.

Stake Conventions: The officers of the Relief Society should be impressed that it is their duty to attend their annual stake conventions. Only sickness or death in the family should be considered as legitimate excuses for absence on that occasion. It is the desire of the General Board members, when they visit the various stakes, to spend as much time as possible in consultation with the president and officers of the stake Relief Society, and therefore arrangements should be made for the board members to be in as close contact as possible with the president and officers during the visit.

Presidents' Memorial Fund: As announced at the last conference, the General Board is planning to establish memorials in commemoration of the general presidents of the Relief Society. The women of the Relief Society are asked to make a contribution of 5c each. If members wish to contribute more, this larger amount will of course be acceptable. Contributions from others than Relief Society members will be welcomed. The General Board is asking that this fund be collected during the year, and be mailed to the General Secretary by December 15, 1923. The tentative plan includes a suitable memorial in honor of the general presidents, similar to the one recently established, in the form of a loan fund for girls, at the Brigham Young University, in honor of President Emmeline B. Wells. The object of these memorials is twofold: first, that of honoring the presidents; and second, that of doing good to others.

GENERAL MEETING

MORNING SESSION

President Clarissa S. Williams

I greet you, dear sisters, as workers in the Relief Society, as stake presidents, as mission presidents, as ward presidents, teachers and members. My heart goes out in love to you for the great work that you are doing. The work of the Relief Society is increasing; it is expanding, it is being known not only in our own localities, but throughout the world, for its high ideals and the good which it is endeavoring to do among the people of the earth.

The mission that was given to us by the Prophet Joseph Smith is of such broad scope that we can hardly comprehend it, but I believe that the women of the Latter-day Saints are beginning to realize more and more the responsibility given them when the Prophet was inspired to organize this great society. When we realize the fact that we have been the means of opening the door to women, not only of our own Church organization, but throughout the whole world, it seems to me we are justified in a sense of pride in the thought that we are instruments in the hands of the Lord in carrying on his great work.

You who were here last night and witnessed the pageant, probably were impressed with the thought which was expressed by one of the readers who said that the Prophet was constrained to believe that the Church was not fully organized until there was an organization for women.

I believe that never in the history of this organization nor in the history of the Church have we more to be thankful for than we have today. It fills my heart with gratitude to my heavenly Father that we have been permitted to live in this day and age of the world when the gospel has been restored, and we are permitted to take a part in the forwarding of the work of this glorious gospel and of this wonderful organization. I am sure that our hearts are filled with a sense of the responsibility which rests upon us as Relief Society women, and that we are full of gratitude to our heavenly Father, and full of a desire that we may be blessed of him and inspired of him, that we may have faith, and that with that faith may go our good works, and that we may indeed be instruments in the hands of the Lord of accomplishing great good.

We have much to be thankful for in our own organization. We are increasing in numbers, in interest, and in our attendance, and I believe we are endeavoring to increase the interest of the community in the organization.

You know there is a saying that there is nothing new in the world, and sometimes I think we are forced to believe it, from the fact that so much is being discovered that we never had any idea of. The wonderful excavations which are being made in South America, in Egypt, and other parts of the world, show us that many thousands of years ago there was a race of people on the earth, probably more intelligent than we are, probably they knew more of the ways of the Lord and his wondrous workings than we know. At any rate, we can only grow and go forward to the best of our ability, believing that if there is anything that those people knew in the age in which they lived that we do not know, that our heavenly Father will, in his own due time, reveal those things to us, and we shall be able, as Latter-day Saints and members of the Church which he has established on this earth, to go forward to greater perfection, to the perfection that our heavenly Father desires that his children should possess.

My belief always is that our Savior in his teachings during the short time that he lived on the earth, gave to us the very teachings which we as women of the Relief Society should endeavor to carry out. The spirit of love and of sympathy and of humility which characterized every act of the life of our beloved Savior can be exemplified in the lives of the women of the Relief Society. They can be as teachers and exemplars in the communities in which they live. To us it seems that the life of a Relief Society woman should be beyond reproach, that in every way she should be an example in the community in which she lives, and that there should dwell in her heart love for her fellow beings, love for her heavenly Father, and for the gospel, which will enable her to overcome every imperfection which is hers. Oh, sisters, may our heavenly Father inspire us that we may be able to see and know our own imperfections and be able, through our faithfulness, to overcome them.

The organization of the Relief Society is growing, but there is still much work for us to do. There are many women who are eligible to our organization who are not in it. Perhaps it is our fault. Perhaps we are not making known the great benefits which come to women who belong to this society, in just the appealing way that we should do, for we should be missionaries as well as Relief Society workers. We should feel responsible for teaching our communities what the Relief Society means, how broad its scope is, and what were the desires of the Prophet Joseph Smith in organizing it, inspired as he was, through our heavenly Father. Our desires as women who are working in this organization are that it shall grow constantly and become the great organization which it is destined to be.

I convey to you the love of the General Board. We are united, we love one another, we are in harmony with the teachings of the Relief Society. Our aim is to go forward and perfect the organization.

The General Board has visited all of the stakes during the past year, but none of the missions. We hope, in the future, to be able to do some visiting in the mission fields. The mission Relief Societies have been presided over by capable women, women who have had the spirit of the work in their hearts and the blessings of the Lord to assist them, and the work has grown, not only in numbers, but in spirit.

Our desire is always that we may have your love, your confidence, and your respect, and the blessings of our heavenly Father to be with us in our visits to you, and in our work throughout the years as they go forward.

I pray, my dear sisters, that our heavenly Father will bless and inspire us that we may always go forward in the accomplishment of the work which is expected of us.

I want to say to the women of the organization that we have something to be very grateful for in the sparing of the life of our beloved counselor, Louise Y. Robison, who has been very seriously afflicted. She underwent a severe operation, and we are grateful that through the blesings of the Lord and her faith and the faith of her brethren and sisters that she is partially restored to health. She sends her love and greeting to you and asks you to continue your prayers and faith in her behalf, that before long she may be entirely restored to health and strength.

During the past year there have been some changes in the General Board. Sister Lillian Cameron, who for six years was a member of the board, has taken up another line of work. She has married and gone to Canada to give her efforts there to the upbuilding of the people of that community. We love and respect Sister Cameron. We regretted very much to lose her services and help in the General Board, but we feel that Brother Roberts, who secured her, and the five children who have gained a mother, are perhaps of more consequence than we are. She is a woman who will be useful in whatever community she goes, so that while we release her with regret, still we feel that the Lord has a great mission for her and our love and confidence go with her.

Since our October meeting, Sister Alice L. Reynolds has joined the sisterhood of the General Board. You all know her through her writing and through her educational work. Sister Reynolds is associate editor of the *Relief Society Magazine,* and we know that you will be pleased with her work on the *Magazine*

as the General Board will be, and that you will be pleased with the work which she will be able to do for you throughout the Church. I present to you Sister Alice Louise Reynolds, who will say a word to you.

Alice Louise Reynolds, Member of General Board

I feel the responsibility of my new calling keenly, and I trust that I shall have your faith and prayers, because there is a very great work to be done in Zion by anyone whose privilege it is to wield a pen on behalf of the achievements of her people. I know that in the past this people have been so busy building up this wonderful commonwealth, throughout this intermountain region, that we have had no time to sit down and write the stories of achievement. It is a period of leisure that produces writers. That is the history of authorship throughout the whole period of the world's history. Now, a good many of us have leisure, that is, leisure when we compare it with what our forefathers had, who were subduing the barren desert and mapping out and building cities; consequently it is our duty to turn to the past and recreate the life of the past through the pen, else it is lost to us. That is the backward vision. The forward vision is that we must be alert and see and feel what is being done today by the women of the Church, of the nation, and of the world. The Latter-day Saints are of enough importance now that what they say about things will be heeded in the nation, and in the world, and this will be incerasingly true as time goes on. It is our part to put before them our point of view and our achievements.

Mrs. Mary Wells Whitney

(Former President of Relief Societies of the European Mission.)

There are fourteen conferences in Great Britain. In these conferences there are many branches, and in the branches are many Relief Society organizations, and they are increasing from year to year. We women who live in this beautiful country, surrounded by friends, within short distance of one another, do not know the difficulties which come to the women who are trying to do Relief Society work in those far-off lands. As you know, the Saints are scattered, some in one direction, some in another, a few in all directions. They have to go miles in order to attend meetings. For instance, in Liverpool alone, some of the members live on the other side of the river. They have to take the boat, and then the tram in order to reach the meeting place at Durham House. There are many difficulties to surmount. Many of the sisters cannot get away from their houses of busi-

ness to attend the meetings. Some of the sisters whose husbands do not belong to the Church cannot go away in the evening. But, at the same time, they are all workers.

In visiting the different conferences, I have had the privilege of meeting members in all parts of England, Scotland, Wales, and Ireland. Wherever we went the Relief Society workers were very much in evidence. We could always tell them because they were always busy, trying to make the visiting elders or sisters comfortable, and always finding something to do. Very often we would not have the privilege of gathering together in meeting, but my aim was to go among the members and meet with the presidents and officers and encourage them. We found in all these places splendid women who were eager to do their work and do it well.

I will cite one instance which occurred while we were at the Newcastle conference. It was my first experience in the British mission, so I prayed with all my soul that I might have the right words to say. I went in with trembling heart, but I was greatly blessed. The room was crowded with excellent women. Each of the presidents of the branches reported what they were doing, and how they were carrying on their work. One sister with tears in her eyes said, "I have tried to keep the sisters together in the Relief Society meetings. Some work and can't get away. Many times I have gone to our place of meeting and not another soul would be there, yet we try to do our work in our homes. We sew, we visit the poor, but it seems impossible to gather together."

I tried to impress upon the sisters in my visits, other phases of the work besides the relief work, that while charity is the main work, there are many other avenues of progress. They take a great interest in their bazaars, their concerts and their socials. In nearly every conference, the night before the conference begins, there is a social. English girls and women generally know how to crochet or knit. They make articles and sell them at the bazaars to help with the charity work.

In visiting Scotland, Ireland and Wales, we met many good women. I want to say that I have never seen a more beautiful country than England. When the sun shines, it is like one big garden. We were received with the greatest of cordiality everywhere we went.

Briefly I will take you to the continent. President Ballif met us at Lucerne, in Switzerland, and took us under his guidance. Of course, I was inexperienced, but he was determined that I should go on the stand at every meeting and say a few words. It was greatly to my advantage that the people could not understand me, but President Ballif was interpreter and made fine little

speeches—I was sure of that from the expressions of the people's faces.

We had a wonderful reception in Germany. The sisters thronged around us, filling our arms with flowers. While we could not understand one another, I shook hands with them and looked into their faces; it was an instance where actions speak louder than words. It was my privilege to meet the sisters in Switzerland, Germany, Belgium and Holland.

We are fortunate to be able to live here surrounded by our friends. You little know what difficulties the people in those far-off countries have to meet, or what a hard time they had during the recent persecutions. I had the opportunity to lift my voice in defense of the women of Zion. Terrible lies were told about them. I tried to impress upon the people the fact that you women here in Zion have much freedom, that you have a voice in political matters, as well as religious. I explained to them that our religion teaches us that we must progress as well as the men of our Church, that we must have a knowledge of things of this life and of the life to come. I pray, my dear sisters, that you may remember those in far-off lands, because they are struggling hard. They need your prayers. Their one great thought and hope is to emigrate to Zion.

Dean Milton Bennion, University of Utah.

LAW ENFORCEMENT

The Relief Society is an organization that can be a great power in this part of the world in securing the enforcement of law, and through the enforcement of law, preserving our government. We have really come to the point in the history of this country where we are concerned not simply and solely with better government, but with the very question of the perpetuation of our government. I think there has never been a time in our history, since the second war with England, when there has been so much doubt in the minds of Americans themselves as to whether this government can endure. The democratic government is relatively new. It is true that we had several democratic states in Greece, a long time ago, but they did not last long and they were on a small scale. Democratic government on a large scale is tried out for the first time in our own country, and many people have doubted that it could be successful at all.

It has been more successful with English speaking people because these people, as a rule, have been more ready to obey laws of their own making and to abide by the majority votes in the case of elections. That has been generally true in Great Britain and in the British colonies and in this country, that when the

majority decide a thing by vote, the minority quit fighting about it and settle down to obey the decision of the majority. In the Latin-American countries, until rather recent years, frequent revolutions have occurred. Whenever they had an election, the defeated party started a revolution. The leading countries of South America seem to be getting beyond that stage and to be settling down to orderly government. In Mexico, however, we have, up to the present time, examples of that same disposition, a perpetual state of turmoil and upsetting of things, not due to any weakness in the constitution but in the disposition and attitude of the people in not abiding by the Constitution and by the laws.

Disrespect for law in this country at the present time has reached the danger point, and that is coming to be generally recognized. Probably at no time in the history of our country has there been such a widespread disposition on the part of citizens to disrespect and disregard the laws of the land, and such a disposition to speak lightly and look lightly upon a good many of our laws. What we are concerned with, however, is the remedy for this condition. I shall name among the remedies, first, that we ourselves shall obey the laws and have an intelligent understanding of the spirit and purpose of law. What we need is greater thoughtfulness, and then applying to our understanding of the situation the social attitude is against the selfish attitude. We should, secondly, uphold and defend the laws against the attacks of radicals and of misguided devotees of license, mistaken for liberty. We have had fine examples, without going very far from here, of people who mistake license for liberty, and who think because they are restrained by law, that it is an infringement upon their liberty, forgetting that liberty is the outgrowth of obedience to law, and that the license of an individual to do what pleases him personally, disregarding the common welfare of his fellow citizens, is one of the worst qualities that can be attached to an American citizen. With respect to our rights and liberty, we must remember that Americanism means that we shall be protected in all our rights that are not contrary to the public welfare and that no citizen should claim any right which is in conflict with the public welfare. He should be ready at once to annul any such assumed right. We should, thirdly, train children in youth in strict obedience to law and respect for law and orderly government.

Let us observe now the application of these principles to some of the laws that are most disregarded and most in disrespect. These laws have come to be called by those who oppose them, blue laws, because they are an infringement upon personal

liberty. I mention first among these, the prohibition law. I suppose any one who travels about has had the experience of hearing men talk about prohibition—men who are supposed to be representative citizens of this country—telling how they get around the prohibition law, expressing in many cases, their disrespect for the law, and apparently glorying in the fact that they can get whisky here and there, contrary to the law. I recently discovered one man who spoke up in defense of the law and who said he thought it was time that the law be taken seriously in the interest of those who are weak and given to indulging in excess, causing distress to themselves and their families. I should add that the primary purpose of the prohibition law is not to restrain the older people, but it is to protect the youth.

We must remember that we have a new generation coming on all the time, and the education of one generation has to be carried on by the older generation. It is a very popular fallacy for any people to spend millions of money, time and energy in training good citizens along the lines of moral character, and then license the people to put temptation in their way and to draw them away from the very things they are teaching. This is what we did up until the time of prohibition. Anyone who has simple sense can see that is a weak proposition. One of our primary responsibilities is to pass on to the next generation all that is good in civilization, and all that we have secured in the way of religious and moral attainment. It is our duty to safeguard that generation against these temptations. Their characters are but partially formed and what they become, depends upon the influences by which they are surrounded. It is our duty to regulate these influences as far as it is in our power. Nobody requires or needs alcoholic beverages. The only excuse that any one can claim for wanting these beverages is to satisfy his own desires and appetites. It is absolutely a selfish, short-sighted and thoughtless policy for any one. We should all get the right attitude with respect to prohibition, instead of violating the law as many people do who are supposed to be good citizens, by buying contraband liquor, and by making home-brew. It is certainly true that too many people claiming to be good citizens in the community are really violating this law within their own homes by making liquor that is intoxicating. These people are not only doing a great damage to the country, but they are doing a very foolish thing with respect to their own future welfare and the welfare of their families.

Another of these so-called blue laws is the anti-gambling law. It is a very well known fact that there is a disposition on the part of primitive man, and something that is easily developed in children, to engage in gambling; first, to get something for

nothing, and, secondly, to enjoy the excitement that comes with a gambling game. It is a form of amusement that in its way is just as dangerous as drinking intoxicating liquor, in its way. The professional gambler and those who go down to ruin never begin the habit with the expectation of becoming gamblers. They think it is just innocent amusement, just as the person who drinks home-brew does not expect to become a drinker, or does not think that his children will become drinkers, and ultimately bring ruin to somebody, and yet that is just what happens.

There are plenty of forms of amusement available without gambling, and yet nearly all our amusement places have gambling devices. We have them in this city every year, and we protest and protest and thus far we seem to have accomplished nothing. Now it remains to have a protest on a larger scale, for the citizens generally to protest against gambling devices as a means of amusing their children and leading them on to that sort of thing. We cultivate appetites and tastes in the sphere of amusement just as much as we do in the sphere of what we eat and drink. There is absolutely no sense nor reason nor justification for providing gambling games or anything pertaining to them, for amusement, either for ourselves or for our children. The excuse is made that the state needs the revenue, or it can't do business. It is about the same type of argument we had against prohibition, when cities and towns thought they could not run and pay expenses without the income derived from licensing saloons. But they do run, they get along just as well, and in many respects very much better, than when they were depending on that kind of revenue.

We need to cultivate an elevated taste of amusement. It is a good thing for people to take recreation, to be amused, and to cultivate a sense of humor, but it should be elevating and not degrading.

The third of the so-called blue laws is the tobacco law. We have had in this state a law which forbids the use of tobacco by minors. It is unlawful, and has been for many years, for a person under 21 to use tobacco in any form, or for any one to either sell or give away tobacco to such a person. It has been found difficult to enforce this law, especially the sale of tobacco to minors, and that was one of the primary reasons for the new law which was enacted two years ago. Another primary purpose of the law was to do away with the billboard advertising of cigarettes. If you observed our billboards a few years ago, you noticed there was flared before the vision of everybody, and it would attract the attention of minor boys especially, this alluring advertising of fine, robust, cheerful young fellows getting the greatest joy out of life through smoking some variety of cigar-

ette, while we were trying to teach youth the evil effects of tobacco. It is unreasonable for a community to permit such a thing; that was one of the primary purposes for the enactment of the anti-cigarette law.

There were in this state a great many people who railed against this law, who apparently paid no attention to the spirit and purpose of the law, and who had apparently no thought of guarding the interests of the immature, but thought only of the little inconvenience which came to them because they could not buy cigarettes locally without violating the law. We now have a new tobacco law which forbids the advertising of tobacco except in newspapers, and it licenses, under strict regulations, the sale of cigarettes and provides forfeiture and fine for those who sell to minors. There is no way of enforcing this law throughout the state unless we have a strong public sentiment on the part of the masses of people, unless people are willing to cooperate with the officers of the law in seeing that it is enforced. We must keep on teaching in our communities, to our youths, the underlying principles upon which these laws are founded. We must show them that these laws are for their good and protection and not to do them injury and that it is to a youth's advantage not to acquire any of these habits, that his own future usefulness both to himself and community, depends upon his keeping himself free from such habits. We must cooperate with public officials to enforce the law against those who will not obey it voluntarily.

Another law which is perhaps of even greater importance to members of this organization is the curfew law. The curfew law provides that youths under eighteen years of age shall not be out after nine o'clock in the evening, unless accompanied by parent or guardian. A guardian is some adult person authorized by the parents to accompany the minors. Officers of the law are helpless in the enforcement of the curfew law, unless they have the cooperation of the parents. The officers say if they undertook, on a summer evening, at one of our resorts, to arrest those breaking the curfew law, two or three deputies would be attempting to arrest five hundred persons. It is easy to see how impossible it is to enforce the law unless there is cooperation with the parents, because children will always see what the neighbors are doing; the neighbor's children are allowed to go out, why should they be curbed? That means that your organization in the respective communities must be united, to understand what the law is, and then be united in carrying it out, for where a community will unite in that way it makes the enforcement of law relatively easy. The officers of the law in this city find that the curfew law is frequently violated by fifteen and sixteen-year-old girls, whom they find on the streets at midnight, accompa-

nied by strange men. When they take these girls to police headquarters, and call up the parents, they are sometimes lectured by the parents for disturbing them in the middle of the night. While I suppose we have trouble enough in getting officers who will do their full duty in carrying out the law, (it is our duty as citizens to see that we do get in officers who will do that) let us not forget that with respect to the curfew law, the duty is primarily ours, and unless we do our part, the officers cannot do theirs, therefore we should give them our full support and our appreciation when they do their best. Many of these officers think that if we could only enforce the curfew law, at least in spirit, that most of our problems with respect to our youth and juvenile crime would be wholly eliminated.

RESOLUTION ON LAW ENFORCEMENT

Presented by Mrs. Annie Wells Cannon, member of the General Board.

Madam President: In keeping with that article of our faith which declares that we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law,

And firmly believing such conduct to be fundamental to the peace, prosperity and harmony of all community life,

I move that we, the women of the Relief Society of the Church of Jesus Christ of Latter-day Saints, in conference assembled, do pledge ourselves to honor and obey the law, and we do further pledge ourselves to work unceasingly in our respective communities, using our utmost influence for the proper regard for law and the development of the highest type of loyal citizenship.

After the resolution was presented, it was seconded by Miss Sarah M. McLelland, and unanimously approved by the conference assembled.

Mrs. Rosannah C. Irvine, Member of General Board

RECREATION AS A PREVENTIVE OF DELINQUENCY

I have chosen only one phase of recreation. I shall discuss the playgrounds as a preventive of delinquency. Ben B. Lindsay, the juvenile court judge of Denver, says that our plea for the playground is a plea for justice to the child, and that by having recreation and playgrounds for the children we make better homes, better children, better morals, better citizens. The more playgrounds there are, the fewer hospitals, asylums and prisons there will be needed. From the earliest history recorded we have account of the play movement as a great developer in the human race. The early Egyptians taught arithmetic through play

methods. When the Greeks and Romans were at the zenith of their power, they were noted for their physical attainments and they had their recreation as part of their regular daily life.

Next to hunger, play is the most deeply rooted instinct in man. We must not confuse play with idleness or cessation of work. It is a natural instinct of the child to play, just as it is for the bird to sing. The wrong done to children in checking them in play affects the entire community for we depend upon our children for the growth of the nation.

The purposes of play are four-fold. The first is amusement. If the children were not amused it would not be play, it would be work. The other three go together, the development of the tri-nature of man, the physical development, moral development, and mental development. Mr. Curtis, a great worker in the playground movement, was assigned to the playgrounds in Washington, D. C. During his time there he gave a physical test to the boys. There was not one boy, of all the thousands who passed the test, who was perfect. At the end of a year, five hundred passed perfect examinations, and thousands of others passed very high marks.

Play develops the body, it causes children to eat the things that are good for them to eat. It induces sleep. Children put sleep off as long as they can, but if they get the right kind of play at the right time, they sleep normally. Play develops the lungs. It has been thought by those who have made a study of it that a child of four years will walk nine and one-half miles every day. Another factor for the play movement, in the development of the physical being, is that it eliminates all the waste products of the body, naturally, without artificial means. Subnormal children do not care to play. I can give you a good formula for dyspepsia: It is no sunshine, no exercise, and worry; and if you want good health, the formula is: plenty of sunshine, plenty of exercise and joy. Ordinarily we feed and clothe and house our children according to the best standards, but after they reach the school age, we turn them away from our knees, turn them out to find their own pleasure in their own way, hence the need of supervised playgrounds.

One of the significant facts about play is that it has been handed down from one generation to another. The average boy in St. George, Boise, or in any other part of this community, will be playing the same games that the boys in New York are playing.

In Salt Lake there are nine play centers. In the country districts it would seem, at first, that we would not have need of the play centers, but we do, because, although there is all outdoors to play in, there are the same vices to be guarded against that we have in the cities. Where there is no supervision, the

playgrounds are overrun with gangs of rough boys and girls who drive away the timid, weak children.

The mental development received at the playground is as essential as the physical development. When a boy or girl enters a game he has to watch the actions of every other boy and girl. The success or failure of the game depends upon every player, therefore it creates alertness of action and quickness of decision. It also develops the imagination. We too often think of children as little men and women with adult ideas. They are not that, they are little strangers. They live in an entirely different world from ours. They go forth in the morning Sir Galahads and Joans of Arc, and it is up to us to keep these ideals in their minds, letting them be what they would be. I am a believer in tom-boys among girls. Girls should be encouraged to play. After the age of twelve, they should be guarded carefully and individually. A girl who has been a tom-boy, and has played with proper restrictions with her brothers and friends, has no foolish notions when she becomes a woman, but she is clear-eyed, and has good judgment.

The most important phase of the playground movement is that which affects the moral development. The moral development includes a sense of justice, modesty in victory, generosity in defeat, patience, mastery of difficulties, and a desire to excel. It also prevents idleness. Idleness and loafing are the great menaces of the youth of today. In New York and other great cities where the playground movement has gained a great deal of consideration, the juvenile delinquency has been reduced from fifty of seventy-five per cent. Where there were formerly one hundred bad boys and girls, there are now only twenty-five or possibly fifty. At one time a survey of juvenile delinquency was made in Chicago. They took a huge map of the city, and for every child where there had been delinquency, they stuck a pin. They found in the districts where there were playgrounds the arrests were 75 per cent less than in any other portion. Often gangs of rough boys and girls have been taken into playgrounds and formed into athletic teams. I know one girl who was on the downward path, who was taken into the playground and taught to swim. She became an expert swimmer and is now holding a position of trust and honor and is a power for good among the young people of her own class.

Vice may creep into the playground; that is the reason for the supervisors. If the playground is regulated properly, with wise directors, vice may be eliminated. If it is found that the child is incorrigible, and cannot be made to do what is right, he must be suspended, but we must not forget the teachings of the Savior to leave the ninety and nine sheep safe and go after

the hundredth one. In New York where the ground is scarce, they have turned the roofs and basements of their school buildings into recreation centers. Some time ago a wealthy man in New York bequeathed to the city one hundred and twenty acres of woodland. Six years ago his wife started in one corner, a playground. Now every inch of the ground is used for playground and recreational purposes, and there is an average of three thousand people who visit the playground every day. They have dramatics, pageants, swimming pools, dancing floors, picnic centers, etc. The best results follow the work of trained, paid supervisors. Where trained supervision cannot be had, voluntary assistance may be secured for part time.

The attitude of the Church has always been for recreation. Joseph Smith himself was a great athlete and encouraged athletics and high class sports. The night before the pioneers crossed the Missouri river, they had a dance, and all through the history of the crossing of the plains we find that they indulged in high class playing, community singing, and other forms of recreation. Less than six years after they entered the valley, the Social Hall was dedicated, and nine years later the Salt Lake Theatre was built. We are naturally pioneers in any advance movement, but in the matter of recreation, we have simply been marking time, and the world has caught up to us and passed us. Senator Kinney's bill, which Sister Lyman talked of yesterday, will go a long way toward giving us what we are working for—playgrounds in all our communities.

Mrs. Lalene H. Hart, Member of General Board

CONSERVATION OF TIME AND ENERGY WITHIN AND WITHOUT THE HOME

Note: Space will not permit the publication of Mrs. Hart's address in this issue, but it will appear in the July *Magazine*.

GENERAL MEETING

AFTERNOON SESSION

Counselor Jennie B. Knight

Our beloved Sister Robison, one of the counselors, said a little thing to me two years ago that I have remembered ever since. She said, "No one can tell what trend or bent his life unto another life hath lent." I am thankful to my heavenly Father that I am this day associated with a people who have not sold their birthright for a mess of pottage, with a people whose faces are set toward the rising sun, and whose hands are constantly clinging to the iron rod.

During this conference, the thing that seems uppermost in all of the discussions is this, that society has fairly snatched from

our homes our children. Now, as watchful mothers, we have determined that we will meet this condition, that we will organize ourselves, that we will be fortified against any conditions that may surround our children. In Sister Hart's address this morning we were taught the conservation of energy in the home. Sister Irvine made a plea for us to find time to see to the supervision of our children during their recreation hours. In our officers' meeting and in this meeting today, a plea has been made for us to look after their spiritual welfare. We are all grateful and thankful to our heavenly Father that we are firmly established in the principles of the gospel and that in every home we have one ideal to live up to, the ideal set forth by the Latter-day Saints, that of following our Lord and Savior, Jesus Christ, in his teachings.

Mrs. Emily Whitney Smith, Former President of Relief Societies of the Northern States Mission

I appreciate greatly being asked to speak on behalf of the Northern States mission. You must realize that conditions in the mission field are quite different from those at home, and that we cannot always carry on just exactly as you do here. We have in the Northern States mission, eighteen well organized active Relief Society organizations. These organizations are pretty well scattered throughout the states of Minnesota, Wisconsin, Michigan, Illinois, Indiana, and Iowa. We have no close contact with Relief Society headquarters, no stake boards, and some of the sisters are a long way from mission headquarters. Your boys and girls who go into the mission field are asked to act in a way as stake officers. It is a very great help to them when they have had a little experience in this line. Usually they have never attended a Relief Society meeting until they go into the field. Still, it is wonderful the way they take hold of this work after a few months.

This last year has been a banner year in the Northern States mission, marked by a great increase in attendance at our meetings, and a better spirit among our sisters. I think there are two reasons for this. The first is that we have made a great effort to establish a Relief Society visiting system in the mission field. This is a hard thing to do, for you know the Saints are very much scattered in both small and large centers. Still, the sisters have persevered and have been fairly successful in this work. They have taken the *Relief Society Magazine* into the homes of the women who have not been active and these women have come to feel the need of the organization.

The second factor in our progress has grown out of the interest in the social service lessons, where the fundamentals of family life have been considered. The women of Chicago are

deeply interested in the child welfare movement. They have held lectures and special parent-teachers' meetings and tried in every way to reach the parents. At the meetings I have had the privilege of attending in Chicago, I have listened to some of the foremost child welfare workers in this country. It is noticeable that the advice and counsel they gave the parents is identical with the lessons in our *Relief Society Magazine.* This made our Societies realize that the Relief Society organization is alert to present day conditions and anxious to improve them by preventive welfare work.

While we are not able to do a great deal of charity work in the mission field, we do more missionary work than is done at home. Just before I left the mission field I attended a conference in northern Illinois where one elder reported that there were eight souls ready for baptism, five of whom had been converted through attendance at Relief Society meetings.

Through circumstances over which I have had no control, it has been impossible for me to do a great deal of active missionary work in the mission field, but I have tried to make up for this by being just the best kind of a mother I could be to your boys and girls who have been working as missionaries. I have loved them with all my heart and tried to make them feel that fact. I have enjoyed their love and confidence, and I have often wished that you mothers could occupy for a short time the position of a mission mother and know how your boys and girls feel about your attitude toward their missionary work and the support you give them. Encourage them, don't tell them your troubles until it is quite necessary. Let them know you are proud and happy to have them there, and that the longer they stay, the better you feel about it. One little woman was keeping her husband in the mission field, and her bishop wrote President Smith that she was having such a struggle, that it was too hard for her, and he thought this elder should be released. The little woman heard about it and she came to Brother Smith at conference time and said, "Don't release my husband. I can tell by his letters what his mission is doing for him, and just as long as I have work, I want to keep him there." He did stay and she had work, and he filled an honorable mission.

Bishop Charles W. Nibley, Presiding Bishop of the Church

It is a great honor, my dear sisters, that you confer upon me in asking me to speak to this gathering of prominent Relief Society workers. It does my heart and soul good to see the interest that is exhibited here in this great activity. When I look around me and see every seat taken and the scores who are standing, I marvel at the magnitude and the interest that is

manifested in this splendid organization. Truly the work of the Lord is growing in the earth. I rejoice, too, to think that I am surrounded by and in the presence of the very best women in all the world. This is not said to flatter, but is what I am firmly convinced is a fact. In my opinion no better body of sisters can be gathered together in all the earth than the sisters who represent the Relief Society organizations. They are the chosen of the Lord, so my spirit is subdued in this great presence.

The marvelous growth that you have made since the 17th, day of March, 1842, when the Prophet Joseph Smith perfected the first organization, is wonderful. See what this society has grown to be, not only in this land but in all the lands wherever the Saints are located, in almost all the nations of the earth. It is a great work. It is a marvelous work. I have been looking over some of your statistics, and find, days spent with the sick, 61,174; special visits to the sick, 157,107; number of visits made by Relief Society ward teachers during the year, 495,159; number of days spent in temple work, 80,512.

I sometimes think that in ministering to the poor, we think that if we contribute to charity, we have done our share. In our hurry and stress of work, we forget the admonition: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows, in their affliction." Your visit may be much more than the means that you contribute, and so I say, the amount of blessing, of comfort and cheer that has been graciously given in the visiting of the women of this organization from year to year is marvelous beyond comparison.

I used to think that we do not have trials such as our parents had, and that we are not called upon to pass through such hardships and make such sacrifices as they made, but we, too, are tried. We also are called upon to exhibit fortitude and integrity, to stay with the work and make it go in a way that our parents were not called upon to do. We have things to contend with in our state of civilization, as we term it, that they did not know about, yet the Lord expects us to be faithful and true and diligent in the great work. The labor of the bishops of the wards naturally connects closely with that of the Relief Society organizations. It is astonishing how little friction and discord we hear of from all of the more than one thousand wards and branches in the Church. Generally speaking the association is agreeable and pleasant but sometimes it could be made more so, if bishops would make it a point to meet with the Relief Society sisters who preside in the ward organizations, at least once a month, to take up their ward problems, talk about the poor, the funds, the method of collecting funds, and about everything, in fact, that comes before them, not in criticism, not in finding fault, but in good constructive work.

So, my sisters, say to your bishops, "We would like to have a meeting with you and your counselors, once a month, and discuss our Relief Society problems, which we believe would be helpful." As the Presiding Bishopric, we have given out these instructions to the bishops, that they keep in close touch with the Relief Society organizations in their wards, and try to help them, and have a meeting at least once a month, and there discuss their problems. I might add that the bishop presides over the ward as the President of the Church presides over the entire Church, as the president of the stake presides over the entire stake, and so every organization, the Relief Society, the Sunday School, the Mutual Improvement Association, the Primary, and others, are necessarily under the supervision of the head, and that head is the bishop. The house of the Lord is a house of order. It could not go on in discord and with the organizations running against one another. There must be the most perfect system and the most perfect order, and so the Lord—not man—has given us the most wonderful and marvelous organization.

There are so many opportunities for expansion in your work that they could not all be thought of. But the main part of the work committed to the Relief Society organizations is just what we have heard of here, visiting the poor, administering to the sick, helping to bury the dead, and contributing in every way that you can to the up-building of the kingdom of God. Let your light so shine that men may see your good works. They count more than your good talks. Good sermons are all right in their place, but the admonition of the Savior was, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The work is not the work of Sister Williams, nor the sisters associated with her. They are the honored instruments, at this time, in standing at the head. The Book of Mormon, which is a marvelous work and a wonder, was not Joseph Smith's book. How did he get it? How was the book brought forth? By the influence and power of God, glorifying the Lord, magnifying his name, adding honor and honor to the name of our God. We should not take the honor to ourselves at all, but rather we should subdue ourselves and magnify and glorify the name of the Lord. If we work in that spirit, nothing can stop our success, there will be no obstacles but what we can overcome.

I just want to mention a word or two relative to the wheat question, which has troubled some of our bishops and sisters of the Relief Society organizations. It has been considered best by the Presidency of the Church, and the leading brethren, that the wheat fund be deposited where it is absolutely safe, under the direction of the Presiding Bishop's Office, rather than have that

fund distributed in so many little banks here and there. Not but what many of these smaller banks are safe, but the brethren think there is not any place quite so safe as within the keeping of the Church itself, and when a receipt is given by the Presiding Bishopric of the Church, we know the whole Church is behind it. We have had banks fail on the right hand and on the left, and we have learned by experience that it is better to try to be safe. We have no desire to cripple small banks by taking means from them; that is not the spirit at all. The desire is to be safe, to have this trust fund protected, and we know it is safer here than anywhere else.

It has been, as you know, decided that the interest on these funds would be returned to the Relief Society organizations at least once a year, probably on the first of July of each year, the funds to be used for the work of the Relief Society.

My blessing goes out to you, my dear sisters, that the Lord, our God, may pour out his Spirit upon you, and upon this wonderful work that you are accomplishing. It is God's work. Blessed are you because of it.

Mrs. Jeannette A. Hyde, Member of the General Board

RESPONSIBILITY OF WOMAN AS A CITIZEN

We have had a constitution of the United States which has stood the test for 131 years. During that period of time we have had nineteen amendments to the Constitution. The last amendment gave to women the power to vote. We have not always exercised the right of citizenship as freely as we might have done. We are now trying to do something for those who are not able to do for themselves.

We who live in these wonderful Rocky mountain districts know little of the circumstances that surround the child labor districts of thickly populated parts of the United States. The child labor law, which was passed a number of years ago, was recently declared unconstitutional by the supreme court. An amendment known as the twentieth amendment, was submitted to the last Congress of the United States giving Congress and the states power to limit or prohibit the labor of persons under eighteen years of age. This will give the children an opportunity for education and for recreation, and will insure a stronger generation for the future. So, as citizens, as women looking toward the future, let us help the work in the districts which need our help, by writing to our congressmen. You sisters from Idaho, Wyoming and Nevada, and all the inter-mountain west, see to it that your new congressmen hear from you; ask them to support the proposed amendment which will be re-introduced in the next Con-

gress, looking toward the betterment of the citizenship of the boys and girls of this great nation. I once met a woman from New York who for a number of years had been the secretary of the child labor bureau in the City of New York. She told me of conditions in the south, where our greatest child labor problem exists. She told me she had found children lying on the floor in workshops from exhaustion. Let us use our franchise for the things which go to make better conditions for women and children.

In the state of New York the newly elected governor gave notice to the people that he would refuse to sign any bill passed by the legislature in 1922 that carried with it any kind of an appropriation. We had secured through the good offices of our representatives and senators, and through the work of the women of the United States, a bill known as the Sheppard-Towner bill, which I am sorry to say you were not able to hear discussed yesterday, and which was introduced in the last Utah legislature by our general secretary, Amy Brown Lyman, and accepted by the state of Utah. True to his word the governor of New York refused to give his signature to the $76,000 appropriation which the state of New York must appropriate in order to qualify for the Sheppard-Towner bill. But he did give a quarter of a million dollars for swine pens in which to keep swine once a year at the state fair. Later, through the advice of his friends, he did arrange to set aside a certain sum to be used by the state of New York for maternity welfare purposes. We will receive in the state of Utah, $13,000 to match the $8,000 appropriated by our last legislature, which will be $21,000 a year for the state.

Through the recent activity of women much valuable legislation has been secured, but more legislation is needed in the interest of women and children, consequently it becomes not only the privilege but the duty of every woman to support and initiate measures which have for their object the amelioration of human conditions.

When the Constitution was framed, woman was not granted the franchise, and not until the nineteenth amendment became effective in 1919 were the women of the United States enfranchised; let us use it. We should not wait to use it to vote at the election, after the primaries, but should go out to the primaries and see that the best men and women are put in office. It is too late after the primaries are over. The time has been lost. We should not complain at bad government and bad people in office as long as we neglect to accept our responsibility as citizens. I wish I had the voice to tell you of some of the splendid things that were achieved by our women in the last legislature. You may ask, "Would not the men in the legislature have done the same?"

I shall only answer you by asking: "Have they done it in the past?"

I want to leave with you just this thought, that the future generation of men and women will be no stronger than the mothers of today. Therefore, let us build ourselves in health and strength, exercising the opportunities we have to improve ourselves in every way. It is as much a woman's right to receive a higher education, to come in contact with the things that broaden her and make her a better citizen, as it is of any other citizen in the United States.

Sarah M. McLelland, Member of the General Board

THE VALUE OF TESTIMONY

If you were asked, What is the priceless gift the Lord has bestowed upon you, there is no doubt in my mind, your answer would be, "My testimony of the gospel of Jesus Christ; without it I have no hope in the hereafter."

Some of the things which are conducive to a testimony are, faith or belief, and the expression of that faith or belief to which must be added also works. Belief is not enough; I believe I can build a house; but I cannot, without material. The bearing of testimony is not enough, yet it is of great importance, for the Lord says, "With some I am not well pleased for they will not open their mouths, but they hide the talent which I have given unto them because of the fear of men." Thus it is seen that belief is essential, the bearing of testimony is important, but added to these things must be a life of Christian works and experience.

Job gained his testimony through faith and through overcoming the weakness of the flesh in the face of loss of wives, children, the suffering of pain, and the loss of all his earthly possessions. Even his friends turned against him. The Bible tells us that in the end the Lord gave to Job twice as much as he had before. His testimony was, "I know that my Redeemer lives." Conforming to the gospel plan will insure a testimony, for the promise is that those who do the works shall know of the doctrine.

Joseph Smith said, "If the gospel which I have taught has been received with indifference, yet nothing can rob me of the deep and constant happiness which I have felt during almost every hour that I have spent upon it." If we could live up to the gospel standard we could lead the world in faith and works. The Prophet Joseph said the Lord gives us power in proportion to the work to be done. These words should encourage the members of this organization.

I wish to relate some experiences in the world which show the value of faith and testimony, and how the gospel of Jesus Christ humbles people. My companion and I were invited by a

lady of culture and refinement to visit her. Being in her neighborhood one day, we called. As I went to ring the bell, a spirit of fear came over me. I thought, "It is a mistake, I will turn back." Then I said, "No, I am not in the mission field to turn back." The lady of the house answered the door and asked us who we were. I said that we were Latter-day Saint missionaries from Salt Lake City. "Oh," she said, "I am pleased to meet you. I have a club meeting here today." But she invited us in for a few moments anyway. We were very plainly attired in street suits. The hostess excused herself to leave the room, and the lady near me pulled her gown to one side and stepped away to the other side of the room. The general attitude was very cool. Soon they said, "We will give you just five minutes to give us your message." I did not know just what I was going into that day, but my mind was led to speak of the divinity of the message of Jesus Christ, and that he was the Son of God and that we lived in the spirit world before we came here, and I went on along that line. I did not over-step my time. They conferred a few moments together, and then said: "You may have the rest of the time of this meeting." That beautiful poem of Eliza R. Snow's came to me, and I can truly tell you I felt I had a sermon. When I came to that stanza:

> "I had learned to call thee Father,
> Through thy Spirit from on high;
> But until the Key of Knowledge
> Was restored, I knew not why.
> In the heav'ns are parents single?
> No; the thought makes reason stare;
> Truth is reason, truth eternal
> Tells me I've a mother there."—

the lady who had moved aside came over to me and sat and held my hand and pressed it to her lips, and there were tears in my hand. They then asked questions about the "Mormon" people. We exchanged literature and were invited to meet with them again.

The testimonies I received in the mission field twelve years ago have strengthened me. I could stand here for hours telling of the many times I have received manifestations from the Lord. Your missionary boys and girls are doing better work than you can ever think they are doing, and are gaining strong testimonies of the gospel, but they need constant encouragement. Often when our president came to us in the mission field and said, "What do you need?" I said, "We need encouragement. We feel so weak of ourselves that we feel that we need encouragement, we need the prayers of the Saints." When I received my call, I thought, "Where shall I go for encouragement?" I thought of the girls and

boys who have their mothers to encourage them. I turned to Isaiah 41:10, and I read, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." I can testify to you here that the Lord has done so.

Mrs. Lotta Paul Baxter, Member of General Board

I shall speak for a moment or two upon one phase of spirituality, that of trusting in the Almighty. The scriptures are replete with instances of men and women who trusted in the Lord, but I am going to speak of only two, because it would be impossible to cover any great number. How wonderful it is to have a record of what our beloved parents have done. When our first parents were placed upon the earth, they offered sacrifices, to God, and when someone came and asked Adam why he offered sacrifices, he said, he did not know, save the Lord had commanded him. Is not that a beautiful beginning for our first parents? The most wonderful lesson they could have taught us, to trust in God without knowing exactly why. Was it worth Adam's trust? I think so. After he had obeyed this commandment for a long time, he was told of the wonderful things that he had done and that this sacrifice was a similitude of the great sacrifice of the Redeemer that would come later on and change the condition of all of Adam's children. I think he was well paid for trusting in the Lord, and I, for one, am grateful that the record of my first father was thus marvelously and beautifully portrayed.

The other instance that I have in mind happened one hundred years ago next September. The boy prophet had told the world when he was fourteen years of age that he had seen God the Father, and the Son, after which there was three and one-half years of silence. He did not try to explain, he simply said to the world which ridiculed him, "I have seen God the Father and the Son," and that wonderful, wonderful boy never tried to invent anything to bolster up his statement. He simply trusted in the Lord. Was it worth it? I think so. After three and one-half years of waiting, on the 21st of September, 1823, when he had retired to his little room and said his prayers, he lay awake, for his mind was troubled. Suddenly a light appeared in his room, and a personage stood by his bed, he was terrified, but a kindly voice said, "Joseph, the Lord has heard thy prayers," and this wonderful personage repeated several passages of scripture from Isaiah, which told of marvelous things that were to be done and he talked a long time with that youth as he lay upon

his bed. All at once the light was gone and the personage had left. As the boy lay there thinking over what he had heard and no doubt wondering as to how it would be received, the room was filled with light and the personage stood beside him and told the things he had told before, and added a few more wonderful things, telling him that the time had not yet come when all who did not believe upon Christ would be cut off from among the people, but that time would come, but not now. Again the room became dark and the personage left. The young man lay upon his bed, pondering over these things, and the room was again filled with light and the heavenly messenger for the third time stood beside him and repeated again what he had repeated before, adding a few more wonderful things to what he had already said. The room became dark and the messenger had gone, after he had told the prophet that he was Moroni. The boy lay there thinking, and he noticed that his room was getting light again and he thought the personage was coming back to converse with him, but no, it was not an angel from the Most High God, but it was the light of day coming through his window, which indicated that the boy had talked all night with a messenger from God, because he had had faith enough for three and one-half years to trust, although he was in absolute silence. Did it pay the prophet to trust for three and one-half years? I think so. The Angel Moroni told him that a marvelous work and a wonder was about to come forth, and in my mind I can but think that this great organization that we are privileged to belong to is a part of that marvelous work and a wonder. It pays always to trust in the Lord, even if we are dreadfully distressed.

Many of us feel that we walk alone, but we do not walk alone. This little legend is often quoted:

> It is said that every mortal
> Walks between two angels here.
> One records the ill, but blots it,
> If, before the midnight drear,
> Man repenteth.
> If uncancelled, then he seals it
> For the skies, and the right hand
> Angel weepeth
> Bowing low with tearful eyes.

I think it is well for us to remember that we are always either grieving or pleasing these wonderful presences that are around us to help us, and I am sure there is nothing in all the world that brings greater joy to the human soul than trusting in God. It is easy perhaps to go to him and express our trust and our confidence when we are distressed, but it takes big and

noble people in the days of their prosperity and their wealth and pride, to be humble as the Nazarene who always walked with God. Sometimes we lose our trust in our earthly leaders, those who have been asked to preside over us. I think this is where we lose a great deal of joy out of life. Suppose a great movement is inaugurated and those who are placed over us decide upon a certain plan and present it to us, we do not feel disposed to agree with it, and as individuals, set up our own ideas. The result is that the great movement is stopped. As individuals we have received our own wish. Do you think we would be as happy as if we had stood together and united our efforts in one great cause? Do you think that individual effort brings the joy that one great and noble effort can bring? I think that it pays to trust our leaders, and then in time we will know just why. I would like you to hear this wonderful psalm of trust that David, the beloved psalmist sang:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."

Does it mean anything to you to know that he that watches over you, neither slumbers nor sleeps? How beautiful it is that while we slumber we know that the keeper of our souls neither slumbers nor sleeps.

We are grateful to you, our dear mothers, for the example you have set us, of trust in the Lord. We are grateful to you for your wonderful integrity in building this marvelous foundation of the Relief Society under the power of God, that you have builded for us to continue to build upon. As younger members in the association, we are proud to step forward with our pebble of assistance, and put it upon this marvelous foundation that you, who are our mothers, builded so well.

EDITORIAL

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Vol. X JUNE, 1923 No. 6

The Divinity of Jesus Christ

A few days ago a building collapsed in Salt Lake City, killing one or two persons and injuring several others. The collapse was due to taking a building from its side that had been its support. When preachers and teachers attack the divinity of Christ, they are doing the same thing to individuals and to a Christian civilization as is done to a building when we take away its support.

The report of the Save-a-Life League, published in March, throws some light on the very distressing results that may, and frequently do follow a lack of religious teaching, or bad religious teaching. The League reports twelve thousand suicides in the United States during the year. The reasons imputed for the act are oft-times as appalling as the act itself. Among those who took their lives in the United States last year were seventy-nine millionaires.

What strikes one with peculiar force is the trivial reasons given by some of these persons for taking their lives. One girl took her life because she was disappointed in her appearance after bobbing her hair; a man, because he was forced to quit playing golf; a girl left a note saying she was taking poison just to get a "new thrill"; and a young man killed himself for the "fun of it." "Others," says Doctor Warren, at the head of the league, "destroyed themselves because the Christian religion had not reached them."

Comparatively speaking, the Puritan had few of the material comforts of life. In some respects his life was gray and drab and austere, yet there was in his soul a faith in the living God, and an exaltation of spirit that could convert the most commonplace things of life into visions of glory as seen in the light of eternal promise. Today many people are deluged with comforts. Their lives are colorful and many-sided, and yet with the low estimate they place upon the value of life, all these things are to them as naught, and they take a chance at snuffing out their lives, virtually hoping that death is the end.

A goodly number of people have felt a great deal of distress at what has been going on in Russia, since the fall of the monarchy. Many there were who hoped that out of the confusion would come a better and freer type of civilization than the Russian had hitherto known.

Those who wished her well have had their sensibilities shocked beyond measure at the story coming to us of what the Soviet papers call "Russia's First Public Challenge to God." According to newspaper reports, "On January 7, the date of the Russian Christmas, effigies of Jesus, Moses, and Mohammed were carted about the streets of Russian cities by paraders, and then thrown on bon-fires while young men dressed as devils and clergymen danced around them."

France tried in the eighteenth century to substitute the Goddess of Reason for religion, but she was glad later to relinquish such folly. It is safe to say that Russia will not succeed in her outrageous program. Neither will those persons succeed who regard themselves learned and broad-minded, and yet seek at every turn to destroy faith in the divinity of Christ and his mission. Such sowing of wind will surely result in the reaping of a whirlwind.

Religion to the entities of the soul is like the light of the sun to the world. It would make little difference how much grandeur there is in this world, if it had to be enveloped in total darkness. It makes little difference what the material or mental possessions of life may be if it is robbed of spiritual hope. The tendency to do away with life under such conditions is sure to suggest itself to many persons. The best way to preserve life, as also the moral status of the world, is to give to the human soul that hope and succor which the religion of Christ so abundantly affords.

Religion augments every interest of life. Those who preach Christ as the Author of Life and Light, as the Son of God, and the Redeemer of the world, are putting into life its greatest verity,

are heightening all things worth while, and deepening the value of every worthy human interest.

Those persons who rob the Christ of his divinity, and teach such a doctrine are putting a philosophy into the world that will be fruitful in the destruction of human life and finally in the downfall of civilization itself. It is greatly to the credit of the late Bishop Tuttle that his last written words are words that tell the story of the Risen Redeemer.

To the Latter-day Saints there need be no darkness on this point, for in the spring of 1820, the Father and the Son appeared to the Boy-Prophet in the woods of New York, and the one, pointing to the other said, "This is my beloved Son. Hear him!"

TEACHERS' TOPIC FOR JULY

PATRIOTISM

1. July is the month that awakens more than ordinary feelings of patriotism.

2. Patriotism is defined as a most powerful impelling motive to action, and as a moral obligation. It embraces the thought of *independence, liberty, duty;* the desire to be, and to do what is right, fair, honorable, noble, true.

RELIEF SOCIETY DELEGATES ATTEND CONVENTIONS

Mrs. Jennie B. Knight, counselor to President Clarissa S. Williams, and Mrs. Amy Brown Lyman, General Secretary, left for a trip to the East and South Sunday, May 13. During their absence they will attend the National Conference of Social Work and the board meeting of the National Council of Women, as delegates. Both of these gatherings will convene at Washington, D. C. After the sessions of the conventions Mrs. Knight and Mrs. Lyman will visit some of the Relief Societies in the Eastern States and Southern States missions.

SALT LAKE CITY HEALTH SHOW

A Health Show will be conducted from June 6 to June 10 inclusive in the Auditorium, in Salt Lake City. The hours of the show will be from 2 p. m. to 10 p. m. daily. This exposition, which is sponsored by various health and social agencies, will bring to Salt Lake City the National Health Show Inc., the originators of the Health and Sanitation Expeditions, who will present their famous mechanical models and educational exhibits. State institutions will also arrange for displays at the exposition, with a view to bring to every adult and child a better understanding of the principles of health. Mrs. Amy Brown Lyman, General Secretary, and Mrs. Jeanette A. Hyde, of the Relief Society board, are members of the Health Show committee. The executive committee consists of Dr. T. B. Beatty, State Commissioner of Health; Dr. W. Christopherson, Commissioner of Health, Salt Lake City; Dr. Heber J. Sears, University of Utah.

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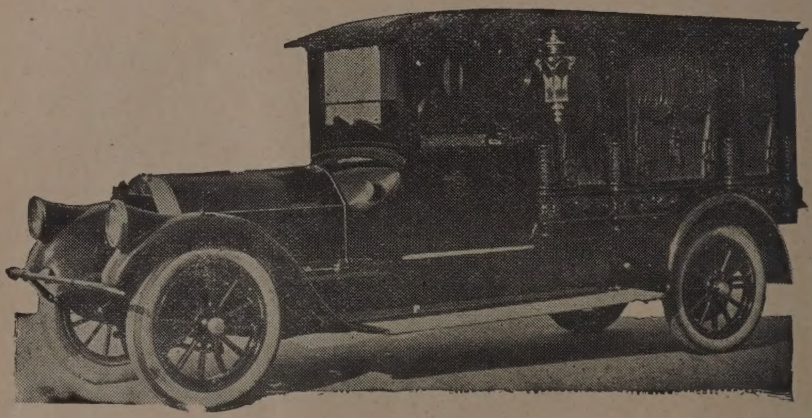

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